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Graham Taylor [Resident Warden].
Chicago Commons: A Social Center for
Civic Co-Operation. (1904)

ILLINOIS HISTORICAL SURVEY

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Happy New Years
Victor Lynch Gramwood

Chicago Commons

A Social Center for Civic Co-operation

Grand Avenue and Morgan Street,
Chicago

December 1904

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IL
Historical
Survey

Chicago Commons:

A Social Center for Civic Co-operation

By Graham Taylor, Resident Warden

America needs discovering over again. A new America is coming to be. It is being made of all the old peoples, but in combination so new that their life together is almost as unknown and strange as the land was to the discoverers. Ships were not more necessary to the explorers in finding the new world, than centers of population were to the colonists in founding the new

Lost Centers.

nation. At the geographical centers of their original towns our New England forefathers forged three links of association for the common interest. Their "center" church was like the flag staff of the commonwealth which kept floating high over the heads of all, their ideals of life, individual and social. Closely allied with it was the free school, the bulwark of the state and the buckler to the citizen, in being a common possession to which

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all had more equal right than to anything except the village green. Under-girding both and representing the whole community was the Town Meeting, where freemen met on an equality never realized before.

But our populations no sooner became diverse in race and religion and subdivided in industrial occupations and interests,

From Sunny Italy to eight below zero.

than they began to lose these centers of association. The churches continued to hold up the common ideals of religion and generate the power for self-sacrificing service. But as they themselves were divided more and more by the very intensity of religious conviction, they became less and less able to rally the whole community for united action. The towns fast and far outgrew the political possibilities of the Town Meeting. But the more effective party caucus, primary and convention were sorry and divisive substitutes for its social co-operation. The public school remains not only all that it was planned to be, but with far more possibilities of neighborhood helpfulness than was even dreamed of until very recently.

A Common Denominator.

Meanwhile in America as nowhere else in the world a common denominator is needed to solve the problem of our increasingly cosmopolitan population and complicated life. The lesson of living and working together which our forefathers learned

so well under their simple conditions, we must learn over again in a complexity of life hitherto unequaled in any land or age. To recover some sort of a center and bond of fellowship and co-operation, under the changed conditions of life and labor in all our cities, many of our smaller towns and even in country places, has become more and more of a social, political and moral, not to say human, necessity. For it is just those populations which have lost or never had their centers of neighborly and patriotic co-operation that have been the worst prey of corrupt politics and the boss, of class distinction and the demagogue, and of a sectarianism suicidal to religion. To restore the spirit and bond of neighborship is the need of the hour. To beget the consciousness of each other, a respect for each other's characteristic differences, and enough of a give-and-take good fellowship to live and work with each other has become as imperative as the instinct of self-preservation.

For a New Neighborship.

The landscape where there are 60,000 *people to the square mile.*

This call out of the great deep of the common life was answered out of the depth of some individual lives. A heart hunger for a larger share of the race life, a greater part in real things, a conscious identity with the common life sprang up here and there among those who, for one reason or another, felt more or less apart from human kind. So, more by an instinctive impulse than by any concerted movement, groups of men and women, at first only from the universities, but more and more from other and equally adequate sources of supply, took up their residence among and became a part of the residential population in the industrial districts of the cities.

To Share The Common Lot.

Thus social settlements arose almost spontaneously, just where the density of population and complexity of life most lacked and demanded the ideal, the initiative and the common ground which, in part, at least, are supplied at these co-operative centers. We, who are at Chicago Commons to share the common lot, choose to live, for our own and others' sake, where we seem to be most needed, rather than where the neighborhood is supposed to offer the most of social privilege or prestige. We are here to be all we can to the people and to receive all they are to us as friends and neighbors. We assume the full obligations and claim all the rights of citizenship in a community with whose interests we identify ourselves, whose conditions we share and for whose home happiness, material welfare, political freedom and social privilege and progress we try to do our part. When in order to be entrusted with and legally hold the tenure of a building and its equipment for neighborhood service, a few friends of the settlement and its community were incorporated under the laws of Illinois into the very informally organized Chicago Commons Association, its purpose was formulated for the articles of incorporation thus: "The object for which it is formed is to provide a center of a higher civic and social life, to initiate and maintain religious, educational and philanthropic enterprises, and to investigate and improve conditions in the industrial districts of Chicago."

But in the fellowship of its work Chicago Commons is as little of an organization and as much of a personal relationship as it can be made. It seeks to unify and help all other organizations and people in the neighborhood that make for righteousness and brotherhood. It is not a church, but is a helper of all the churches and is in active co-operation with the only English speaking congregation among them. It is not a charity,

but aids in the organization and mutual helpfulness of all charitable agencies. It is not a school, but it is in tributary sympathy and action with the public schools to which it will give up any part of its work that they will take up. It is nonpartisan, but has been a rallying point whence the balance of political power has been effectively wielded in aldermanic and legislative elections for nearly a decade. It is not an exclusive social circle, but aspires to be a center and source of the best social life and

Opening Day at the Playground.

the highest civic patriotism. It is not a "class conscious" group, but refusing to be classified, strives to interpret classes to each other and to mediate for a just industrial peace.

Long before there was any organization or any property or

equipment to require it, the Chicago Commons household became a center for the simple and natural interchange of personal values. Representatives of most of the twenty or more nationalities constituting the very cosmopolitan population, for the first time met on common ground, and found in each other so much to interest, respect and attract, that a new bond of neighborly relationship and co-operation was naturally formed. For ten years this good fellowship has deepened and spread. Parents were re-introduced both to their children and to each other, and, from the natural "freemasonry" of their boys and girls, became "hale fellows well met." A new neighborliness spontaneously sprang up around the common center, which has always had a family at the heart of it. An unfailing succession of capable and unpaid resident and non-resident workers has given and received character values and help to self help in equal proportions with the neighbors. A still larger number of those, differing from each other in circumstances, in views and in personal interests, were here interpreted to one another. Employers and employees, suburban residents and tenement dwellers, radicals and conservatives, partisans and sectarians, exclusives and common folk came to be to each other by turns nothing more nor less than men and women. And so fellow citizens became friends.

An Exchange of Values.

Wash Day at Camp Commons.

If Fellow Citizens be Friends.

Out of these personal affiliations there gradually arose a series of social clubs with varying aims and methods. Their educational value has always been real and designed. But the educational purpose and method have always been held secondary, and even incidental, to their primary and most effective social aim. While the Choral Club, for instance, has steadily raised its standard of musical taste and achievement, it has grown up

From College to Tenement.

around the rare spirit of fraternity and service which characterizes it. Its "Guild of Song for the Suffering" co-operating with the work of the district visiting nurse, makes music a medium of higher worth than the study of it for its own sake could ever be. The programs of the Woman's Club have intellectually developed every one of its many members who have participated in them, but the glorious good fellowship of its membership, and its enlistment of personal interest and help in an ever widening range of neighborhood, civic and social co-operation has far more developed the nature, broadened the life and increased the practical efficiency of every woman. While the results of educational effort could not be more direct than those attained in the manual training and in the domestic science departments, for instance, yet the reflexive influence of settlement life and service is educationally as effective and even wider reaching. Here students of neighboring universities and professional schools have found such valuable first-hand contact with life that Chicago Commons has come to be an inter-academic center whose advantages are so widely sought that a waiting list of applicants for residence affords us a wider range of choice. A settlement fellowship has been maintained here by the students and professors of the University of Michigan for the past eight years. The Fellow of the College Settlements Association is now in residence. Whole classes, with their instructors,

Where parks are needed.

are frequently in attendance upon regular or special occasions. Initiative was given by this settlement to the Institute of Social Science and Arts, the training school for philanthropic and social service, which has recently been established in this city by the co-operation of experts at the head of specialized agencies with the University of Chicago. In addition to directing these departments of instruction at the University of Chicago, the Chicago Theological Seminary and the settlement, the warden during the ten years of his residence has so constantly responded to widely scattered calls for popular teaching that an extension lectureship has informally developed with more regularly recurring opportunities for brief courses at educational and other centers throughout the country than can possibly be taken advantage of.

Educational Initiative.

By a more direct medium of exchange than money, industrial values have interchanged at Chicago Commons. Without fear or favor men have expressed themselves, and have been interpreted to each other across the lines of industrial cleavage and class antagonism. Extreme radicalism has well nigh disappeared through the safety valve of free speech. The "free-floor" discussions, having fulfilled their function in establishing respect for individual convictions and freedom of personal expression, have been superseded by a club of neighborhood men, for social fellowship in the study and practice of good citizenship. Such has been the confidence inspired by the sometimes costly impartiality of the settlement's independent attitude, that the services of its warden are sought for the arbitration of industrial disputes.

Before and After Politically.

The contrast between the politics of the ward and its representatives in the City Council before and after the balance of political power began to be wielded by its independent vote, emphasizes as nothing else can the value of such centers for promoting and perpetuating good citizenship. For years this ward regularly furnished its full quota to the "gang" majority in the council chamber, which numbered fifty-eight over against an honest minority of only ten. After eight years of struggle, in which the Community Club became the live-wire of the Municipal Voter's League, its aldermen have been among the ablest and most aggressive constituents of an honest majority of fifty-five, easily controlling the remnant of fifteen "gray wolves" still surviving the killing-off of the pack. The judge presiding over the election commissioners declares that in as many years of service he has never known the voters of a district better to understand the

election law and more fearlessly and independently to enforce it. The citizens, thus emancipated, take more intelligent interest in the departments of city administration and their work in the ward, in the progress of the schools over whose public occasions their aldermen now preside, and in the municipal policy with reference to street railways and other questions of common concern.

The Auditorium.

These wider aspects of the settlement work, although of most interest to the general reader, do not even indicate the influence of the house as a neighborhood center upon individual character, home life, and the social relationships of the community. The few pictures, to which limited space confines our description, can only faintly suggest the ways in which personal ideals are lifted, tastes are cultivated, pleasures are purified, labor is lightened, friendships are deepened as they are formed about higher interests, and the religion of relationship to the divine and the human is realized.

Inside and Out.

The intellectual, manual, recreative, civic, ethical and religious work with the multitude of small groups, centering at and managed by the house, indoors, on playground, in park, museum and "Camp Commons," by no means measures its influence. For, outside organizations using its facilities in their own or neigh-

borhood interests are as effective as anything attempted by the residents. The gymnasium is at the daily disposal of the neighboring Montefiore public school, whose building is pitifully inadequate for the neediest children to be found in the city. Alumni associations of three public schools regularly meet here, as does the "Sisters" School Club of St. Stephen's Roman Catholic parish. The Armenian colony unites its diverse interests under our roof; the nationalists, the old Gregorian church and the Protestant mission, meeting separately and sometimes together. The alumni and other associations of Lutheran churches, and also a Catholic temperance order are equally at home on this common ground. Pleasure clubs, athletic associations, private musical and elocution classes share the hospitality of the house.

Where all Meet and Mingle.

The telephone exchange girls through a self-governing club supply other settlement organizations with entertainment programs and assist in other features of the work.

Public school teachers and district nurses come to it for their noon day rest. The Chicago *Daily News* free public lecture course, for the adult constituency of the school district, is held in our auditorium. All political parties hold their mass meetings there. The Tabernacle Church has the use of the whole new building reared on its old corner for its services, Sunday-school, Children's church and weekly appointments, which are independent of and distinct from settlement occasions.

The Neighbors' Response.

The fire-light-story evening in the club room, the Saturday night socials around the open-hearth of the neighborhood parlor, and the "family resort" provided at the Pleasant Sunday Afternoons in the auditorium cheerily round out the equipment for household pleasure and profit which is added to every home by this neighborhood house. The response of the neighbors to the advantage thus offered is partly measured by the numbers using the house, and by the share they bear of the cost of maintenance. The permanent settlement groups include 2,500 regular attendants. The weekly attendance in the Tabernacle Church groups numbers over 800. The total number of those thus regularly coming to the house is over 3,200. Some weeks the outside groups and special occasions add from 500 to 1,000 more people using the building.

The financial co-operation of the neighborhood groups yields about $1,800 per annum toward maintenance, to which all of them contribute something. But some of them give liberally to

the common cause in ways not registered upon settlement accounts.

The values entering into individual lives and becoming a part of community interests transcend those which are to be calculated by the use of the center whence they emanate. Facts and figures, groups and occasions, cannot tell the whole story. For the larger and better part of it lies in the hidden history of human hearts, and in those pervasive influences which go forth not only directly, and through co-operation with the district nurse, the charity bureau, the department of health, the building and street inspectors, the juvenile court and the police station house, the aldermen of the ward, the public schools, the universities, the labor unions, employer's associations and the churches, but also by that more subtle uplift and unification of the common life imparted by the mere existence and success of such an effort.

For Value Received.

Estimated by the cost of the building and its equipment, $72,000 (on which $9,175 remain to be paid), and the $10,650 required to maintain it and the work, the dividend declared, in the gratuitous service of the resident and non-resident workers and in the steadily rising personal, neighborhood, civic, and still wider social values rates the investment among preferred public securities.

		How Supported.	Attendance.	
KINDERGARTEN		By Training School	80	
PESTALOZZE-FROEBEL KINDERGARTEN TRAINING SCHOOL		Bypupils' tuition. $60 each per year	26	
MATHEON DAY NURSERY		Cost $90 per Mo. Paid for children $30. Bal. shared by Matheon Club and Settlement.	36	36—142
DOMESTIC ART AND SCIENCE	Cooking School	Material, fuel, light & janitor paid by 10c. and 5c. lesson fees.	200	
	Sewing School	Cost of Material met by makers of Garments	220	
	Shirt Waist Club	Self-Supporting	34	
	Embroidery Class	Pays teacher and furnishes Material	30	
	Housekeepers' Club	Meets all expenses	14	
	Rug Club	Supported by exchange of work for garments	20	20—518
BOYS' CLUBS		Weekly dues maintain Equipment		170
MANUAL TRAINING		Pupils purchase lumber		75
GIRLS' CLUBS				200
GYMNASIUM				
	Boys and Men	Class fees maintain Equipment	150	
	Girls		43	43—193
CULTURE CLASSES	Sketching	Self-Supporting	20	
	Elocution	" "	19	
	Dramatic	" "	10	
	Dancing Classes	" "	100	100—149
MUSIC	Chicago Com. Choral Club (Adult)	Contributory	75	
	Intermediate Chorus		15	
	Children's Chorus	Supported by Choral Club	125	
	Private Pupils		70	
	Mandolin Clubs	Self-Supporting	41	41—326
SOCIAL CLUBS	Women's Club	Contributory	150	
	Men's Community	Self-Supporting	75	
	Young Women's Progressive	Contributory to Nursery	20	
	Mothers' Club		30	
	Assiniboian Club		25	25—300
PLEASANT SUNDAY AFTERNOON				300
CAMP COMMONS, ELGIN		Cost $450, met in part by campers. Boys 145, Girls 130	275	
PLAYGROUND (Size 90x120 feet)		Cost $350 for four Months. Average daily attendance	150	
OUTINGS TO COUNTRY AND PARKS			1200	
STERILIZED MILK		Milk paid for by purchases. Bottles per week	700	
PERMANENT SETTLEMENT GROUPS				2373
ATTENDANCES TABERNACLE CHURCH				823
TOTAL OF GROUPS REGULARLY MEETING				3196
AVERAGE WEEKLY ATTENDANCES ON SPECIAL OCCASIONS				650
TOTAL AVERAGE WEEKLY ATTENDANCE				3846

Schedule of Appointments.

Daily:—

Day Nursery 7 a. m. to 6 p. m.
Kindergarten 9 to 12 a. m. except Saturday.
Community Club Rooms for members every week day evening.

Monday:—

2-4 Kindergarten Training School.
4:00 Gymnasium Class (boys 8-12 years).
4:00 Kindergarten Extension Club.
4:15 Girls' Club (girls 10-15 years).
4:00 Cooking Class (girls 9-12 years).
4:00 Manual Training (girls 10-14 years).
7:00 Cooking Class (girls 16-18 years).
7:00 Music.
7:30 Wild Rose Club (girls 10-14 years).
7:45 Boys' Club.
7:30 Shakespeare Club.
7:30 Gymnasium Class (young women).
7:30 Boys' Club.
7:30 Manual Training (young men).
8:00 Girls' Club.
8:00 Girls' Progressive Club.

Tuesday:—

2:00 Woman's Club.
2-4 Kindergarten Training Class.
3:30 Cooking Class.
4:00 Manual Training (boys 10-12 years).
4:15 Italian Girls' Club.
4:15 Musical Club.
7:30 Nature Study Class.
7:30 Embroidery Class.
7:30 Men's Gymnasium Class.
7:30 Manual Training (working boys 14-16 years).
7:30 Cooking Class (Alumnae).
7:30 Boys' Club.
8:00 Mothers' Kindergarten Club.
8:00 Parliamentary Law.
8:00 Mandolin Club.

Wednesday:—

9-12 Rug Club.
9-12 Old Clothes Sale.
2-4 Kindergarten Training Class.
2-4 Monroe Telephone Exchange Girls' Club.
3:30 Advanced Cooking Class.
4:00 Children's Chorus.
4:00 Girls' Gymnasium Class.
4:00 Boys' Club.
7:30 Cooking Class.
7:30 Metal Work, Pottery, Clay Modeling, Basket weaving.
8:00 Choral Club.
7:30 Italian Boys' Club.
7:30 Dressmaking Class.

Thursday:—

2:4 Kindergarten Training Class.
3:30 Cooking Class.
4:00 Boys' Club.
4:00 Manual Training (boys 10-14 years).
4:00 Junior Mandolin Club.
7:30 Boys' Club.
7:30 Cooking Class (young women).
7:30 Shirt Waist Class.
7:30 Manual Training.
8:00 Seventeenth Ward Community Club.

Friday:—

2:00 Washington School Mothers' Club.
3:30 Cooking Class.
4:00 Manual Training.
7:30 Gymnasium (working boys).
7:30 Violet Club.
7:30 Boys' Club.
7:30 Cooking Class (young women).
7:30 Dramatic Club.
8:00 Choir.
8:00 Literature Study Group.
8:00 Sketch Class.

Saturday:—

9:30 Gymnasium (boys 9-12 years).
9:30 Cooking Class.
9:30 Manual Training (boys).

10:00 Sewing School.
2:00 Dancing School.
7:30 Basket Ball.
8:00 Neighborhood Social.
8:00 Children's Social.
8:00 Assiniboian Club.
8:00 Dancing School.

Sunday:—
4:00 Pleasant Sunday Afternoon.

Penny Savings Bank:—
Tuesday 7:00 to 8:00 P. M.
Thursday 4:00 to 5:00 P. M.
Saturday 9:00 to 10:00 A. M.

TABERNACLE APPOINTMENTS:

Sunday:—
10:00 Bible School.
11:00 Morning Service.
7:00 Children's Church.
8:00 Evening Service.

Wednesday:—
7:15 Children's Church.
7:15 Intermediate Christian Endeavor.
8:00 Endeavor Prayer Meeting.
9:00 Teachers' Class.

Thursday:—
2:00 Ladies' Aid Society.

DEPARTMENTS OF WORK BY RESIDENTS IN CHARGE.

Kindergarten.

Italians are the most numerous of all in our cosmopolitan kindergarten. But among the eighty children there are many nationalities represented. The Italians understand and speak very little English when they come to us in September. Before the year is over, however, they do so quite readily.

The ages are from 2½ to 6 years. We take them at this early age because we feel that the sooner they come under the kindergarten influence the better for their development. So there are, in fact, two kindergartens, one for the littlest folks and the other for the older children.

The spacious and well-equipped kindergarten rooms make it possible to emphasize all sides of the work. The kitchen is a most attractive place when the children are working in it. They wash and iron their luncheon napkins and doll's clothes, and make jelly out of the rosy apples for the Thanksgiving party.

The pictures in the kindergarten rooms, the stories, songs, games and work; the excursions to parks, the market or the blacksmith; visits to the cow, the chickens and pigeons; these

and the many other happy experiences that come to the child through the kindergarten place him in a new and wonderful world. And the lives of these children are made happier and richer by the kindergarten festivals planned during the year, such as birthday parties, Thanksgiving, Christmas and May-day celebrations. The mothers and other members of the family are often invited on these occasions and all rejoice together.

Every Tuesday night the mothers gather at their meeting. Three of these each month are devoted to English speaking women and one to the Italians. At the meetings of the English

The Kindergarten gets its first look at the milk supply.

speaking mothers, many helpful subjects are discussed. Part of the evening is given over to games, songs and stories, and it is a veritable grown-up kindergarten. Difficult it is to tell whether the mothers or the children enjoy it most. Some of the mothers have been coming six and seven years, though their children have long since left the kindergarten.

Kindergarten Training School.

The Pestolozzi-Froebel Kindergarten Training School was started soon after the kindergarten and is now in its eighth year. The training school grew out of two needs. First, no training school could supply us with enough help to carry on the large kindergarten which then numbered a hundred children. Second, we felt the need of having helpers trained in the industrial and domestic lines, in addition to the regular kinder-

garten course, as those lines of work are the distinctive features of the settlement kindergarten. Aside from making the kindergarten work more complete and thorough, the training school has been able to help the settlement in a substantial way by furnishing the funds to support the kindergarten. There are now sixty graduates of the school, many of whom are engaged in settlement kindergartens throughout the country.

In addition to this training the young women have the advantage of settlement experience and have its great object lesson before them constantly. They also take an active part in clubs, classes and mother's meetings. All of these contacts and experiences broaden them and make them more useful in their profession and their work in the world.

Inquiries for conditions of admission, or for teachers available

Distance permits of only an occasional visit to the parks.

for kindergarten work, may be addressed to Mrs. Bertha Hofer Hegner, 180 Grand Ave., Chicago.

Matheon Day Nursery.

The day nursery now under the joint care of the settlement and of The Matheon Club, was started in 1897 by the young women of this organization in rooms adjoining the old Commons building. It was for several years entirely supported by them, but when they no longer felt able to carry the responsibility and expense alone, the settlement shared both with them. For the last two years the nursery has been less expensively provided

Children of Working Mothers.

for in the children's floor of the new building, though at no little inconvenience to other parts of the work to which this space was originally assigned. It provides for the children of mothers who are obliged to work for the support of their families and who willingly pay ten cents a day for each child to secure the care and safe keeping of the nursery. The total enrollment is 36 and the daily attendance averages about 20. The ages range from a few months to six or seven years. The older children

attend the kindergarten or the neighboring public school in the morning.

The marked success of the Matheon Club's energetic efforts to earn support for the nursery by their bazaar held for its benefit is cheering evidence of their hearty co-operation and of the continued success of the beautiful enterprise which they initiated and have in largest part sustained all these seven years.

Boys' Clubs.

The "gang" principle rules in citizenship training at Chicago Commons. If the power of the gang in our city politics is generally recognized as evil, its influence in boys' club work at the settlement is seen to be as unquestionably exercised for good. In other words, clubs organized on the "group" instead of the "mass" plan afford the most valuable opportunities for real, vital and thoroughly wholesome personal relations between a club leader and every boy in the group, and between each boy and every other. The natural instinct of the boy of a certain age to get together with other boys in a gang is recognized and utilized. We aim to take advantage of that trait and make it the basis of club formation.

One hundred and seventy boys regularly attend these group clubs. Had we the room, and the club leaders, as many more boys twice over would get the longed for chance "to belong." But the club space has been filled completely—and that without the slightest advertising, boys being continually turned away.

Gang instinct runs strongest in boys of from 12 to 16 years of age. The size of the groups varies therefore from 8 up to as many as 45, the latter composed of the younger boys who have not become associated in gangs. To feel that they are doing their share toward the maintenance of the house, each club contributes regularly in monthly dues, the sum from each boy being about five cents.

Two rooms in the basement, well lighted, decorated and equipped, are used exclusively for boys' clubs. This makes possible two clubs each evening. Fellows of from 12 to 18 years of age compose these ten clubs, while the boys under 12 meet after school hours in the afternoon.

Training for Citizenship.

Training for citizenship may be said to be the underlying purpose in the clubs. This is accomplished in various ways; games afford amusement and teach "fair play"; the business meeting adds interest and teaches the way to conduct meetings; talks on civic affairs and business concerns by men from outside the club enlarge the boys' visions; visits to art galleries

and other places of interest stimulate the ambition; and parties given to "lady friends" or parents develop the boys' social qualities. But most important of all, and in its effect largely dependent on the personality and devotion of the leader, is the friendship between the boy and club leader. It gives an opportunity for hand to hand dealing and heart to heart living, the value and influence of which are simply incalculable.

Girls' Clubs.

Some two hundred girls are enrolled in the various Girls' Clubs and so steady is the increase that membership in some of them has had to be limited until more outside assistance can be obtained. The afternoon clubs are for the younger children and as soon as school is out, scores of little Italians storm the door ready to burst into the club room. The larger clubs are divided into small groups under a leader. The first hour is spent in hand-work and lively discussions arise between the practical little girl who wants to make a petticoat and the child whose beauty loving eyes are dazzled by pink, green and red ocean-wave pillow tops. Then after the work period comes a jolly half hour of play.

While the immediate object of these hand-work clubs is the making of some article of use or beauty for the home, the ultimate aim is far more important and the club itself is but the point of contact for the attainment of this less obvious end. To the child comes the discipline of hand and brain in the execution of something she wishes to do; from her play she learns the lesson of fairness, of living and playing peacefully with others and if it be true that a "little leaven leavens the whole lump" this bright period in the week may leaven the lump of the child's existence. The club, too, becomes the channel between the child and the settlement so that the ideals of the latter find their level in the former. The evening clubs are for the larger girls who are mostly employed during the day. One of these clubs is the Alumni, composed of graduates of the nearby Montefiore grammar school, and something very elementary along the lines of nature study has been introduced. The members of this club have found by the aid of the microscope that they really do not "know beans." While it is impossible to pursue the study of botany scientifically, the attempt is made to encourage a love of Nature in these city bred children. As spring and summer approach picnics and excursions to the woods will supplant the winter's schedule of study.

Vesper hour at Camp Commons.

Another group of girls are engaged in the making of paper dolls to order and as these are unique in their line the girls are receiving much encouragement. One night a month comes the "fire-light" evening when the girls gather about a cheery log fire and listen while some traveler tells about girl life in other countries.

The Probation Officer.

Jail cells shared by tots of twelve with drunken "rounders"; court rooms in which the playfully mischievous boy took his turn with the most disreputable of hags and lowest criminals; the children huddled together by the police in the same patrol wagon with hardened and vicious characters—such were the

conditions that trained up criminals, and outraged citizens who knew the situation, before the Juvenile Court came in. A court by themselves, a judge who understands their real needs, and a kindly, intelligent system of dealing with their cases, whether they are sent to John Worthy School or placed in charge of a probation officer, give the delinquents a chance and a hope nowadays, and places responsibility where it sometimes belongs, on the heads of delinquent parents.

The personal relation of the probation officer to the individual boy or girl is the vital part of the whole arrangement. It is to be regretted that every probation officer does not have a settlement from which he can work. And on the other hand the settlement is enabled through an officer of the Juvenile Court to reach certain homes that otherwise would be impossible of access.

Continually, weary and distracted mothers are appealing to the settlement for advice in caring for their children. The Probation Officer is able to advise in such cases. He "knows the ropes" not only to the Juvenile Court, but at the Bureau of Charities, the Relief and Aid Society, the Children's Home and Aid Society, and similar agencies. He is able to settle many cases out of court by virtue of the power invested in him.

The Settlement's Open Door.

But the settlement is invaluable to the Probation Officer because fundamental in the parole system is the "report in person." A child brought into the court and paroled, the parents then visited for the purpose of enquiring about the child—such a procedure is of little value to the child. That child must be made to feel its responsibility by reporting at stated intervals to his officer, and made to feel its responsibility by the visits of the officer. Through the visits of the officer, the home also must be made to feel its duty.

The settlement, better than any other institution, offers an opportunity for the child to report. When the boy enters the settlement door he is not "spotted" as a "court boy." This would not be the case were he reporting at a private home. There is something for the boy to do in a settlement. He joins a club, the gymnasium, or a manual training class. His "reporting" becomes voluntary instead of obligatory. His environment is changed, and so his life. The Probation Officer from the settlement center knows the boy's home, school, church and street life, and works in co-operation with all these agencies.

About 100 children are now under the care of the Probation Officer in residence at Chicago Commons.

Manual Training.

Manual training has a wider significance in development of both skill and character than is usually apparent to the superficial observer. To bring out and apply to its fullest extent latent capacity for skill in workmanship is important and may well be considered a primal object of the work. But to overlook the opportunities for moral development would be to lose sight of what may easily be made the most valuable and far reaching result of all. What can better show the youngster of slipshod and even dishonest inclinations, who is perhaps under parole from the Juvenile Court, the inherent value of trueness than

In the Manual Training Shop.

the difference between a thorough, honest and accurately measured piece of work and one that is the reverse of all these. The sled that Mike is making will either be strong, durable, true running and the admiration of the rest of "de gang," or else it will be a ramshackle affair soon to break down, and of which he will be ashamed. He very soon sees with convincing force that if he lies with his tools he cheats himself. Faithful, honest workmanship is given an immeasurably enhanced value in Mike's

sight. He learns in his own terms the lesson that what is worth doing at all is worth doing well.

As a matter of fact a considerable number of the parole boys from the Juvenile Court, who report to the probation officer at the settlement, are enrolled in the manual training classes. They are kept off the street and out of mischief, and are taught to do something with their hands that perhaps will have no small part to play in helping them to earn their livelihood. But in addition, as pointed out, scarcely another interest at the house can do so much to strengthen and develop their character.

Hand Made Gifts.

As soon as some proficiency is shown in the rudimentary work, the boy or girl, as the case may be, is permitted to exercise some choice over what he or she shall make. Interest is thus greatly stimulated. With the approach of cold weather sleds have become popular. One lad who started early in the fall and was industrious completed a fine well made sled some time before the first snow fell. He was asked to leave it as a model for the other boys to imitate. Although this was considerable of an appeal to his pride in his achievement, he was very fearful that the snow might catch him unawares. Sure enough, the very first little flurry brought him around one fine morning before anyone had yet arisen, with a demand for his own, so imperatively made that no alacrity could satisfy his overmastering impatience.

Christmas presents have also been made in large numbers, and many a mother or father will receive a piece of handcraft of which both parent and child will feel proud. One mother very unexpectedly came around to see what her son was making and found him at work on a knife and fork box. He felt much grieved at the untimely discovery until he persuaded himself that "she never would know if he painted it black."

Beside sleds and knife and fork boxes, the list of articles made includes cutting boards, pen-holders, mail boxes, waste paper baskets, stools, shoe blacking boxes, tabourets, tables, bookcases and chairs. The expense of wood is paid by the boys and girls except in the case of the smaller ones who are making smaller articles.

The number in the classes is now 63 boys and 12 girls, and the ages run from 7 to 23 years. Italian, Irish, German, Norwegian and Swedish are the nationalities represented. Monday afternoon is set apart for school girls, and Monday night for

older boys, while on Thursday evening there is a class of young women. The boys' classes come at various other times through the week.

Gymnasium.

As much of "recreation" and as little of "work" in physical culture as possible—that is the theory underlying all our gymnasium organization and instruction. Class periods are divided into three parts, fifteen minutes for calisthenics, thirty for appartus drill and forty-five for games. Emphasis is placed on the development of self control, a sense of fair play and the generous sort of rivalry. Each class has about thirty members and meets once a week. Of men and boys there are now about 150 enrolled. Saturday nights are given up to basket-ball games with outside teams from other settlements, or from high schools.

Junior Basket Ball Team.

The gymnasium is well equipped except that there is a lack of space for lockers, a condition that makes it inconvenient to care for clothing. Two shower baths are at the disposal of the members of the classes and they are very freely used. In addition to providing himself with suitable gymnasium clothing, each member pays regular dues. These amount to twenty-five cents a month for evening classes and ten cents for the boys' day classes.

Girls' "Gym."

The girls' gymnasium classes include a variety of ages from children as young as seven years up to young women, yet the same general aim underlies the work of all. In each one, quick response, accuracy and thoroughness are looked for. One of the fundamental values of gymnastic work is, of course, the fact that it trains the mind as well as the body, cultivates character as well as muscle. The above-mentioned requirements of prompt-

ness, accuracy and thoroughness affect the pupil in this two-fold way.

In the younger class the apparatus work is of such a nature that it will enable them to work off their high spirits and recklessness beneficially, and give them the exercises that their active bodies demand. The use of simple graded drills cultivates memory and concentration, and by a building-up process brings gradually into play all parts of the body. In games, "fair play" is continually emphasized.

In the older class, the need to be met is a slightly different one. Here the purpose is to supply the lack of exercise, caused by more or less confining work, and to build up the general health to resist the effects of that confinement. Accuracy and quickness are more to be desired here than heaviness of work. Special attention is paid to the breathing exercises. Basket ball supplies, besides the fun, the element of team-play, obedience to rules, and a sportsmanlike attitude.

About 25 are enrolled in the younger class of girls from 7 to 14 years old, and 18 in that for the older ones of from 15 to 23 years of age.

Penny Savings' Bank.

Not until one begins to save money himself for some definite purpose, does he learn the value of money. This is the experience of many of the children depositors in the branch of the Chicago Penny Savings Bank at Chicago Commons. One small girl, in starting an account with one penny, said with a woe-begone expression, "My, I spent lots of money yesterday." On being asked the amount she replied very seriously, "Two cents." The two cents meant much more to her now that she had begun to save, than it did when she spent it. Much of the money that comes in in small amounts from the hundred or more depositors is part of their own hard-earned money, and is eventually spent for clothing or food or provisions for the family. About $65 has been taken in this fall in amounts which average not much more than fifteen cents, and which are very frequently a few pennies.

Besides showing the children the value of money and helping them to save, the bank teaches them carefulness. For if they lose the little books in which the stamp equivalents of their money are placed, they forfeit all the money which they have accumulated. For the assistant, the bank forms a natural introduction to a family at a most vital point—the money problem; and she

may easily help needy families toward the way to solve it. When a child has to take out the fifteen cents she has saved, in order that the family may have meat for dinner, one may surmise that there is trouble somewhere, and the case is investigated.

A constant effort is being made to interest the older boys and girls and gradually to encourage them in starting regular bank accounts where interest will be paid.

Playground.

To find 10,000 or 12,000 children without any place to play except the street is enough to make anyone with a heart look around to see what can be done. There was no play space around either of the two public schools. A vacant lot is a rarity in our crowded part of the city. So we got a good neighbor across the street from Chicago Commons to clear a corner for us, 90 feet

The Playground.

First view of Lake Michigan.

by 120. This we rented and fitted up with simple apparatus. And like the atmosphere the boys and girls rushed in, as they seem to do into every other place about here not previously occupied.

The divorce of child life from nature, its flowers, fields, trees and green grass, streams, spaces and even the lake is pathetic enough, to make the twelve hundred outings to parks, suburbs, and country homes memorable to our little neighbor boys and girls and many of their parents.

Camp Commons pitched its tents last summer for the seventh season just north of Elgin, Illinois, on the west bank of the Fox River. In some respects this was the best year in the history of the camp.

Camp Commons.

The value of the work can never be estimated. It is the cream of all opportunities for a sweeter and purer life. The testimony of the 110 boys and the 90 girls, each of whom with a group of 40 spent two weeks, and of the 75 members of the Chicago Commons Choral Club who spent four days at camp, is unanimous in declaring this to be one of the best times in their lives. They look forward to another summer when they expect even happier and brighter days.

Dish washing at camp.

"It's swell," say the boys; and the girls are already asking, "Can I go next year?" The Choral Club, which rendered "The Rose Maiden" in the First Congregational Church in Elgin for the camp benefit, is planning for next year's entertainment. They have been promised a crowded house when they appear. From

Camp Commons.

members of the club came such expressions as: "One of the best times I have ever had." "There is no place like camp." "Before breakfast I ate three eggs and drank a quart of milk."

Back to Nature.

Camp Commons stands first of all for getting the best in nature. We live in the open and sleep in tents. Our evenings are spent around the camp fire, telling stories, singing, and "doin' stunts." The food is simple, abundant and wholesome, without frills, and is served in the simplest manner. Much time is spent in walks through fields and woods, gathering wild flowers, hearing the bird songs and studying nature in all her beauty as it is displayed in the valley of the Fox.

Baseball with no "copper" to interfere occupies much of the boy's time, while swimming is enjoyed equally by both boys and girls. For once, at least, some of Chicago's children are clean.

The days are made even more enjoyable by hay rides, band concerts in Elgin's beautiful park, lawn parties, and "feeds" at the hospitality of Elgin people.

The camp is largely supported by the Elgin friends, but each boy and girl who is able pays one dollar. The Chicago, Milwaukee & St. Paul railroad has been more than courteous in its relations to us, and much good service is freely rendered by young men and women in assisting in the camp management. All are eagerly awaiting the time when once more they may burst forth in the yell:

Boom-gig-boom; boom-gig-boom;
Boom-dig-a-rig-gig; boom-boom-boom.
He-hi-ho. He-hi-ho.
Camp Commons—Chicago.

Domestic Science.

The cooking school, while easily the most popular branch of the domestic science work, is by no means all of it. Other household affairs and duties come in for their full share of attention. The proper care of the bed-room and of the dining-room and table, sweeping, dusting, general business of the housekeeper, sewing, and even rug weaving—all of these interest varying numbers of girls and young women.

No less than two hundred are enrolled in the 13 cooking classes which meet during the week. Those for the children come in the afternoon; two classes of girls are doing second-year work; and the evenings are largely given over to the girls who are busy through the day. School teachers from one of the neighboring public schools have formed another interesting class, and a normal class is composed of girls who were members of the graduating class of 1904. One of the most interesting of all is a Housekeepers' Club, made up of mothers from the neighborhood. The space exclusively devoted to the work is mainly taken up with the kitchen facilities, including the tables, well stocked with utensils, at each of which there is room for four girls to work. The remaining space contains dining table and fixtures, and in one corner a loom for hand weaving, while a small adjoining room serves as bedchamber.

Many things to help along in the work of the school or make it more attractive have been presented by the girls themselves. One in last year's class gave a set of dishes, another made a very pretty plate rack of burnt wood—her own handwork—and filled

A corner of the Cooking School.

it with plates, still another wove a rug as a gift to the school, while the class of 1904 presented a clock.

"Proof of the Pudding."

As a very pleasant practical application of the instruction and class-room experience in table setting and serving, each class prepares and serves a dinner once a month, sometimes to themselves and sometimes to their parents, while not infrequently they invite some of the residents of the house or a few outside guests who have been especially kind to this branch of the work.

Each week, as the classes meet, a "housekeeper" is appointed whose duty it is to take general supervision of the rooms. Hers is also the work of taking care of the bedroom, sweeping, dusting and airing it, and making the bed.

The Rug Shop has turned out a large number of hand-woven rugs, which have met with a ready sale. The work is all done by women of the neighborhood and the two looms are kept busy much of the time. Besides making rugs to fill orders, they make many a dull spot in their own homes bright with their deft hand work.

The sewing class has an enrollment of 220 children and 20

teachers, and Saturday morning is the time of meeting. After sewing for an hour and a half the children march to the gymnasium, where all are put through good drills and breathing exercises.

The members of the dressmaking class, numbering eleven, have achieved great success in mastering the details of the "Joy system," which they are studying this year, and will soon be able to cut and fit all their own as well as their family's garments. Several girls will be enabled through the training received in this class to give up the less profitable and arduous work they are now engaged in for the more agreeable occupation of dressmaking. At the completion of this course, one of the members of this class will conduct a shirt waist class. In one of the advance sewing classes of the sewing school, eight little children are making for themselves Buster Brown suits.

Educational Work.

Community progress is frequently marked just as surely by the lines of work the settlement abandons as by the newer lines it is constantly initiating. In nothing is this more clearly seen than in the change that the decade has made in the educational classes and work. Just as fast as all the people in their corporate municipal capacity make provision for the steadily advancing and higher needs of neighborhood life, the settlement is glad to give way, and hails each opportunity to join in co-operative effort for the success of the people's own enterprises. It has been said that the dominate thought in America today is for larger and larger expression of true democracy. We are beginning to realize that something accomplished by all the people together, even if it is not so efficiently done as a few could do it for the rest, is nevertheless very much better worth while. The priceless value to citizenship and the community life gained from this increased exercise of the people's prerogative lies in its educational worth to democracy.

Giving up to the School.

Chicago Commons believes in this. Chicago Commons earnestly hopes that the settlements may lead in making answer to those who rail at the incapacity of the people's management. In no better way can this be done than by co-operating with fellow citizens in a spirit of democracy to realize our best hopes for the success of democratic institutions, in which we all profess to believe, despite the manifest timidity and lack of faith which a portion of the community always shows when we come to the point of concrete application.

To this end the educational classes and courses at Chicago Commons have been materially modified and sometimes discontinued, as the neighboring public schools fill the same needs. It is an inspiring sight to visit the Washington School of an evening and find 700 pupils in the night school, a very large proportion of whom are grown-up men. One of the early announcements of the settlement contains a list of evening classes in grammar, arithmetic, algebra, spelling and writing, bookkeeping, United States History, French and German. The list of appointments for 1904-1905 has scarcely any of these. They are provided at the Washington School. To be found there, also, are facilities for many sorts of industrial training—printing presses, looms, potters' wheels, cooking ovens and carpenter benches for the use of both regular grade and night pupils. These are lines of work, however, in which the combined opportunities open at the settlement and the neighboring schools are still very inadequate to meet the popular demand.

In addition to the Chicago Commons classes in the various departments of music, manual training, domestic science and others which may properly be termed educational even in the restricted sense, there are a Shakespeare Club, a class in parliamentary law, one in general literature, and more or less limited work in pottery, clay modeling, basket weaving and metal.

Helping the Backward.

An instance of the helpful co-operation with the nearby schools is the private instruction given to "backward pupils." These constitute one of the most serious of educational problems in the public school class rooms. Some of the residents at the settlement are devoting no little time to individual work with some of these children in reading, spelling and arithmetic. The causes of slowness in development are numerous, but among them is the fact that great numbers of Italian children who are in attendance at one of the local schools, hear nothing but the Italian language spoken in their homes. In teaching them to read, the residents who have taken upon themselves the task, find that it is exceedingly difficult to be sure that the children actually understand the meaning of the words they use. Their power of imitation is so great, their facial expressions are so intelligent, and they grasp an idea so quickly that many times the teacher fancies the child is progressing much more rapidly than she really is. The other day a little Italian girl was reading about the branches on the trees, and the twigs on the branches, when "teacher" asked her if she knew what twigs were. O yes, yes, she knew, and her

eyes sparkled so and her white teeth gleamed out in such an amazingly brilliant smile, while such an intelligence shone all over her face, that the teacher was filled with curiosity to know why "twigs" should bring out such a display of emotion. So she said, "Well, what are twigs?" "Please, teacher," came the answer, "they are two little babies."

Elocution.

Poems of intrinsic worth by some standard author, which at the same time appeal to the imagination and stimulate it, are used in the elocution work with the younger children. Selections from Longfellow prove quite as interesting to the child mind as some of the thrilling and melodramatic street tales and ballads of the hour. In addition to recitation the children are given some physical culture and simple voice and breathing exercises, stress being laid upon the necessity of remembering these points in daily speech and bearing. Children's plays and simple drills, which have been presented from time to time, afford the best of good times and enlist the children's enthusiasm in discipline, thought and attention to voice and carriage.

With the older pupils, individual lessons replace class work. Much reading of good literature is done and taste is cultivated by the successive choice of poetry and prose that leads to a real appreciation of the best. Pupils in elocution now number nineteen.

Dramatics.

One organized dramatic club has been in existence for some time, but considerable dramatic interest has shown itself in clubs not specifically devoted to the presentation of plays. Among these, the seasonal performance by a club of young girls of an adaptation from "The Birds' Christmas Carol" is noteworthy. An older group presents a Nativity Play, translated from the Celtic by Lady Gregory. In the work of the Dramatic Club light comedy has prevailed.

Musical.

The value of music as a club objective and as a means of affording a natural point of contact with people, is more and more realized in the settlement. The growth along these lines has been marked and at present there are over 300 persons studying music in some form or other. The parent organization is the Choral Club which is almost as old as the settlement itself and now numbers 75 young men and women. Passing through many vicissitudes it now stands as an exemplary self-supporting club with high musical and social ideals and a splendid spirit of co-operation with the settlement. Musically its standard has

been raised from light opera to oratorio, and its work has proved so successful that within the past two seasons several concerts have been given in and outside of Chicago.

Choral Club.

An exceedingly interesting and significant fact in connection with this club is that they devote all of their funds to the extension of some line of settlement or philanthropic work. Last year they contributed $200 to the settlement treasury. This year they celebrated Christmas by presenting a set of furniture for the settlement neighborhood parlor. A solid mahogany, grandfather

The Men of the Choral Club.

clock standing seven feet high has also been given to the house. It was constructed from original designs and all but the clock mechanism is the actual handwork of the young men members of the club.

Supported by the Choral Club and next in importance is the Children's Chorus which numbers 125 school children. The

quieting and subduing effect of music is well illustrated in the transformation of this rollicking and irrepressible mass of youngsters into an orderly self-contained group. The beautiful quality of tone developed in these children is truly remarkable.

Another organization doing gratifying work is the Mandolin Club, which, although but recently started, already has a membership of twenty-five, a large majority of whom are Italian young men and women.

Perhaps the most unique feature of the musical department is the Children's Mandolin Club, composed almost entirely of Scandinavian boys and girls. They occasionally appear on programs, wearing their old country costumes and singing old country songs.

In addition to all these activities there are given weekly over sixty private lessons in piano, mandolin, violin and guitar. Progress in this work is shown in a series of recitals which occur frequently during the year. The social spirit among the private pupils is encouraged by a weekly gathering at which musical games are played and the history of music is taught in story form.

The "Messiah" at Chicago Commons.

The Apollo Musical club is happily conscious not only of its artistic but its social function. Its artistic effects in the great Auditorium downtown are not more noteworthy than the social results of its gratuitous work for these four seasons at the Chicago Commons auditorium in the 17th ward. Before it was built they rendered their first recital of "The Messiah" for the settlement in a neighborhood dance hall, with all the incongruous accompaniments of the beer saloon to which the hall is tributary. It was only about half-full. When the oratorio was next given in the new auditorium of Chicago Commons the neighbors immediately showed their appreciation by taking every seat at 25 cents each. Since then the pressure for admission has been so great that the occasion has been advertised and tickets sold only in the neighborhood.

Around this central musical event of the year and the district a higher musical taste and greater musical privileges have all the while been growing up. In the high art of living and working together music must play an even greater part not only as an object lesson of diversity in unity but as a medium through which hearts and lives, however different, may blend.

Cordial co-operation has always existed between the settlement and other agencies for betterment with which it comes in contact. Particularly intimate and mutually helpful have been the relations with the nurse from the Visiting Nurses' Association who is assigned to this district. She makes the house a headquarters and starting point for her work and finds that in many cases her welcome to the abode of sickness is made more pleasant. After going up two flights of stairs, through a dark hallway and up another flight to the rear, a knock at the door

Visiting Nurse.

Camp Commons Swimming Pool.

is likely to bring an anxious mother whose face brightens up as she greets the hoped-for visitor with, "You are the nurse from the Commons. Come right in." Husband out of work and baby very ill had meant worry and sleepless nights. One could see the traces in her face. To an almost despairing enquiry the answer would be given that with proper care the little one would pull through all right, for frequently it is the encouraging word that is needed most of all. Then the next few days are filled with a renewed energy, self-sacrifice and wisdom, for the mother realizes that unless she unceasingly does her part the efforts of the doctor and visiting nurse will be of little avail.

"Sanitation, like charity, begins at home," once said Chicago's health commissioner. The visiting nurse is the most effective of

all influences in bringing this truth to bear and making it really count. She shows the people what they themselves can do.

Few things do so much to entrench the settlement and all it stands for in the homes of the neighbors as the devoted service of the visiting nurse.

The Traveling Library.

By the kindness of Miss Rene Stern, president of the Library Association, about 200 books have been circulated during the summer among the children frequenting the public playground, a non-resident worker acting as librarian.

At the end of the summer these books were placed in little bookcases containing about 50 books each and placed in the homes of responsible people who were made custodians of the library, each home forming a circulating center among the friends of that particular family.

A Member's Story of the Woman's Club.

A woman who had given much thought and study to social conditions once said, "I know of no existence outside prison walls which may so fittingly be described by the adjective 'colorless' as that of the wives and mothers in a crowded city center." Chicago Commons had celebrated its first anniversary before work for wives and mothers was successfully inaugurated. The neighborhood was cosmopolitan, the women burdened with home cares, there was a diversity of religious faiths and there was that wide chasm which divides the interests of the cultured and college-bred woman from those of her sister who literally was trained in nothing but the use of the implements of household industry.

In the face of such obstacles to unity and harmony of action, a meeting of the neighborhood women was called, and on December 5, 1895, thirteen met in the parlor of the old Commons, to consider the organization of a club.

Ten nationalities were represented by the charter members. There were Catholics, Liberals and three denominations of Protestants.

The work began in a most informal way. The very conditions which would naturally divide the interest of the group were seized upon to contribute to sisterhood. Scotch songs and Scotch "scones" emphasized a member's own recollections of Scotland. A talk on the Land of the Midnight Sun, given by several Norwegian women, created an interest in that country, and samples

Personal Power in Natural Traits.

of the sewing done by one in her girlhood school days gave an idea of educational methods. Personal reminiscences of Germany made the Fatherland a reality to all. A talk on Iceland by the sister from that little isle was illustrated by pictures she had herself secured. The customs of the Isle of Man were told by one who had spent her girlhood there, and the little woman from Paris gave glimpses of life in France. Stories of the homeland, real experiences, served to bring the members together in a sisterhood which has developed beautifully with the growth of the club.

The stories one member tells of her experience when first called to preside are most amusing. She says she knew absolutely nothing of motions or of parliamentary phraseology and usage. But she persevered, bravely repeating aloud in a tremulous voice what the secretary whispered in her ear. From the first the members, though timid, took an active part in the discussion of practical questions, such as "How To Please Our Neighbors." "What Books and Periodicals Shall We Read?" and "What Can We Women Do To Improve the Ward?"

Chicago Commons Woman's Club.

From the first, one social meeting has been held each month. Besides there were frequent opportunities to hear men and women of wide reputation.

The Club outgrew room after room in the old building and it now often uses to their full capacity the four beautiful rooms in the new building. The Club has done much toward furnishing these rooms.

Interest is taken in philanthropy. Among the objects to which contributions have been made are the playground, the Chicago

vacation schools and the day nursery. Thus have the members been made more thoughtful of others' needs.

Chicago Commons, too, is happily reminded of its birthday each year by some substantial gift to the House.

The Study Class was wonderfully helpful. Women whose hair was white when they entered have learned to prepare and read essays. One member says she has learned "that a college education is not *necessary* to prepare a paper."

There is a Musical Chorus. A calling committee looks after the sick and absent sisters. The club has a library of its own which takes the place of the traveling library formerly used.

The women say they have been helped by this sisterhood to become better wives, mothers and home-makers. Some say that

Rooms of the Chicago Commons Woman's Club.

The Stranger Taken In.

but for the Club they would not know there was anything but toil and trouble. They look at life with different eyes; they have learned things they had never even thought of till they came together in the Club. One writes, "Some of us had left homes in small country villages where we knew everybody knew us. We came to this large city and found ourselves shut up in our homes as if they were jails. We were afraid to speak to our neighbors and our neighbors were afraid of us." But these friendly associations in the club brighten homes and give a new hope to life.

Young Women's Progressive Club.

That womanliness is motherliness is as true, as it is unusual for young women to think it. The Progressive Club is both proving it to their own satisfaction and winning the attestation of others for the principle exemplified by them. To have sought some of the best mothers as associate members allied them with the real traits in others which they aspired to in their own character. They did more still to make this spirit their own by taking an interest in other people's children and doing something real for them. The day nursery being in lack of funds they set to work to help save it for the mothers of its little children, and they did it in their own way. They made 400 glasses of jelly, which proves to be $100 "to the good" of the nursery. Two dozen dolls were dressed for the children to play with while their mothers worked for their living. With still more of the mother instinct they made up the night garments which the associate members cut out of the outing flannel provided by the club's treasury, and now the district visiting nurse is taking them to the homes of sick children for their comfort and betterment. The devoted leadership, personal friendship, helpful counsel and ideals of art and letters for which the club is indebted to its non-resident leader, have been an inspiration in the lives of all of them.

Men's 17th Ward Community Club.

The response of men to the settlement initiative was prompt and at first larger than that of the women. But while they rallied in larger or smaller groups for weekly "free-floor" discussion of economic and industrial issues and for occasional social gatherings, the movement to organize awaited their possession by a definite purpose. This did not come for a year or two until our ward shared Chicago's awakening to her better self. Then, weary of the brigandage by which the two local party organizations in collusion exploited the people of the ward, a few brave and independent men, both republicans and democrats, united to form the Seventeenth Ward Civic Federation. They respectfully preferred two just demands upon the party management for honest clerks and judges of election, and aldermanic candidates for whom citizens could vote without loss of self-respect. The insolent contempt with which these friendly advances were met and ignored forced independent action. A candidate running on an independent city ticket eight years ago was endorsed and elected but counted out by the two party bosses, one of whom was seated in his place. The fraud was contested in the courts and after two exciting trials two judges of election were sent to

"So it Seems."

state prison for three years for taking eighty votes from the democratic column in the tally sheet and giving them to the republican candidate in order to count out the independent. The evening he took his seat in the City Council the unseated boss remarked to the writer that he was "down and out." To the rejoinder that he never was "up and in" he naively replied as he cordially shook hands, "So it seems." The next year the independent voters of the ward, led by the Community Club, which had become the successor of the Civic Federation, seized and wielded the balance of power after this fashion. A republican, for whose nomination and election the club took a decisive stand, was elected in a democratic ward by nearly 1,400 majority, and served with such ability that he was overwhelmingly elected to the office of city attorney, which he now holds. The next year, the republicans renominated their holdover alderman of the bad old type against vigorous protest. So the independents turned to the democrats, forced the nomination of a reputable and able man and elected him by 1,800 majority. The following year, the democrats "reverted to type," and again a better republican was elected. Last spring the democratic alderman had served the ward and city so well in the Council and on some of its most important committees, that he was re-elected for a second term without opposition.

The following letter explains the non-partisan attitude of this independent club:

Non-partisan Tribute to Party.

To the Delegates of Our Republican Ward Convention:—By unanimous resolution of the Community Club, the secretary is instructed to send you a testimonial of your recent action (or rather non-action) in respect to the aldermanic issue. While not pretending to know all the considerations which have moved you in this respect, we are satisfied that not the least among them was the recognition of the public's interest in the matter, and of the propriety of returning a faithful servant in office to that office. It augurs, we believe, for better times and a better and higher spirit in parties. We believe your party is entitled to a high credit mark for your attitude at this time.

And so the ward stands, thus far, at least, redeemed politically from being a menace to its people and the city, and the

Community Club Campaign "Push-o-mobile."

presiding judge of the election commissioners publicly declared, "Through the nine years during which I have been at the head of the election machinery, I have found no more intelligent, practical and fearless execution of the election law than has been achieved in this ward chiefly by the leadership of this club."

Between campaigns the club maintains its headquarters at Chicago Commons, open every evening for social, recreative and educational purposes. Both older and younger men resort to its comfortably furnished and well-equipped rooms, some of them regularly and many more of them occasionally to spend their leisure time. At its weekly meetings the members discuss with the head of some city department or other expert such subjects as the election law and how to enforce it, the regulation of apprenticeship, the prevention and settlement of strikes and lockouts, direct primaries, the new city charter, the street railway policy of the city and home trading. On the latter subject the club issued bulletins to both the buyers and sellers of the ward. In urging the buyer to encourage the shop-keeper to make his stock more complete by trading with him, the heart-to-heart argument concluded with these words, "If we want to get back to old neighborship relations, (which our fathers and mothers had in the earlier day, but which we have almost entirely lost) one of the first steps to be taken is to trade in our home ward."

Neighborhood Loyalty.

To the shop-keepers, the club addressed such inquiries as these: "Do you keep your store clean? your goods fresh? etc. Do you recognize that you cannot expect the community to be interested in your welfare if you are not interested in its welfare and progress? Do you say it will hurt your business? It pays to be a fearless man and a real citizen all the time, whether it costs you something or not. Until the shop-keepers of our ward have lived these few and necessary rules of life and business they need not expect that home trading will return to them."

Larger quarters for the use of men should be provided by the erection of the annex on the adjoining lot secured for the purpose, the original design of which made ampler provision not only for this club, but for other national, trade and social groups of men for their sakes as well as in the interests of the whole city. They should have such headquarters and places of resort for which they clamor, free from the deteriorating influences of the liquor traffic interests upon which they are wholly dependent for any place of meeting.

The Old Tabernacle.

The hearty fellowship and co-operation of Chicago Commons with all the churches of the neighborhood, Catholic, Gregorian and several denominations of Protestant have already been referred to. But the relations of the settlement with the Tabernacle Church have been so intimate, though independent, that it deserves special mention among all the other religious and social organizations not organically connected with Chicago Commons that share the shelter and privileges of the house. In consideration of the fact that the new building was erected on the site occupied by the old church since 1866 it still holds its services at the old corner where its people have assembled for nearly forty years. Its membership, though much depleted by the removal of the Scandinavian and Scotch families who formerly used to be its constituents now numbers 169. Its best work and hope is with the children, and young people, 300 of whom are in its Sunday School, 200 more in its "Children's Church," 75 in its Endeavor Societies, from all of which through its confirmation classes, between 30 and 40 grow up into church membership every year.

Some of the residents are members of the Tabernacle, most of them serve as teachers and helpers, and in return for the ground site practically the whole building is placed at its disposal every Sunday morning and evening and parts of it at specified times during the week. A contribution of $600 a year is made from the settlement treasury toward the church's share of maintenance, in lieu of their exclusive occupancy of "the old corner." The church strictly preserves its independent and self-governing organization, and therefore prefers its separate publications for its own distribution. Its regular appointments however are appended to the schedule of settlement occasions.

All religious services are left to be conducted by the Tabernacle and the other church groups which share with it the building and active co-operation of the settlement. The church occasions regularly held in the house are noted in the schedule.

Pleasant Sunday Afternoon.

The only settlement occasion on Sunday is the entirely unsectarian and recreative Pleasant Sunday Afternoon from four to five o'clock. It is exactly what its inviting title describes it to be. Stopping short of divisive points, and carrying the whole crowd as far as they will go together, the family life of the community is both unified and uplifted by this delightful hour

of song, pictures and story. Through the unfailing generosity of numberless friends, musical, literary and artistic programs continue to be furnished not only without charge but at the expense of some of the best talent in Chicago. The grateful appreciation of all classes of our neighbors is attested by an attendance which has grown to test the capacity of our auditorium's four hundred seats. To make space for the adults thus to enjoy their only leisure afternoon, only their own children, or those who come with them are admitted.

A big brawny workman who has seen much of the rough side of life, said as he passed out one afternoon, "This lets up on a fellow!" The restful pleasure and satisfaction which tired mothers and overborne fathers take in coming with their whole family circle to this only occasion they know of which has something for everyone of them amply compensates for all it costs everyone who contributes to its varied and inspiring programs.

One of the Few Places for the Whole Family.

The social settlement is the only agency, except the church, which avowedly aims to promote the interests of the whole family, by providing some privilege for each one of its members. Where else can the whole group go together and find such provision for its social needs as the settlement makes for the babe in the day nursery, the child in the kindergarten, the boy and the girl in the club, the youth and the maiden in the gymnasium and social circles, the motherly home-maker in mothers' meetings, cooking class or Woman's Club, the fatherly bread-winner in citizenship circle or economic discussion? But not content with these special provisions for separate members of the family circle, definite endeavor is made to minister to the whole family group. The neighborhood visiting of the settlement household follows the club members home, welcomes the strangers moving into the neighborhood, renders the amenities of neighborship in times of sorrow and of joy, in the crises of birth and death, marriage and bereavement, accident and impoverishment.

Neighborhood Parlor.

Neighborhood socials, with invitations issued on the inclusive principle, gather entire family groups together in the neighborhood parlor, the hospitality of which is offered the neighbors for their wedding and other festivities.

Saturday night in the neighborhood parlor is one of the most striking occasions of the week. The fire blazing in the open hearth, the light, the music and the merry crowd of neighbors make a most picturesque scene and one which is perhaps more characteristic of our cosmopolitan neighborhood than any other regular neighborhood gathering of the week. There are the steady comers, who, knowing the hospitality of the house, come week in and week out without invitation, and also those who are specially invited by the committee of residents who have the evening in charge. Thus the parents of all club members are our guests sometime during the year as well as our neighbors who are not otherwise represented in the house. A new feature in the entertainment of the people is the enlistment of interest among the older organizations such as the Choral Club, Housekeeper's Club and Woman's Club. These clubs gladly co-operate in making the occasion a merry one.

Neighborhood Social.

The children who flock here in numbers are sent down to the boy's club rooms where games and stories entertain them and the mothers are freed from the oversight of mischievous Tony or Theresa for a few hours. The babies are stowed away in convenient niches, sofas and window seats, and amidst the hubbub of telephone bells, peals of laughter and passing of people to and fro, they sleep profoundly until it is time to bundle them up for home.

If our guests are mostly Irish, Irish jigs, songs and paper shamrock souvenirs warm the heart of our O'Conner and O'Brien friends. Mrs. Sullivan is called upon to clog and soon the whole irrepressible crowd is clapping to the rhythm of her feet, until red in the face she stops amidst a burst of applause. One old Irishman sat with tears streaming down his cheeks, while some one was singing "Erin-go-bragh," and no one who saw him thus overcome would have guessed that this big fellow was a pugilist of local fame in his better days. When our guests are Italian, pictures of Italian scenery and Madonna pictures are thrown upon the screen and although macaroni is not served for refreshments, an effort is made to appeal to them with Italian material. The furniture has suffered somewhat in playing "Going to Jerusalem," for already two chairs have been broken to pieces by the sudden descent of a portly woman. Intense excitement animates our guests when the contest narrows down to a lively Scandinavian maiden and a rosy-cheeked Italian. It

International Amenities.

is a funny sight to see some hard-working woman drop the burden of a week for a season to puff away at a feather to see if she can keep hers up longer than her red-faced, panting contestant. If anyone has not thawed out by the time the games are over, a cup of coffee hastens the process, and when "Home Sweet Home" is played, the understood signal that the party is over, everyone is in the best of spirits and the hard, driving week has, at least, a happy end.

A Neighborly Appreciation.

At one of the Woman's Club celebrations of Chicago Commons birthday the member presenting their gift to the house did so with these words, "I have looked forward with so much eagerness to this meeting that I am almost at a loss for words to express the pleasure I now feel at the sight of so many friends on this eventful occasion. I am sure our presence here is the best token of our love for the Commons and its inmates.

"Two years ago, when some of us paid our first visit to the Commons, we had not the slightest conception of what it would become to us. Some of us had left homes in small country villages, where we knew every one, and every one knew us. We came to this large city, and found ourselves shut up in our homes, as if they were jails. We were afraid to speak with our neighbors, and our neighbors were afraid of us. When the Chicago Commons opened its doors, and invited us to visit there, we hardly knew what it meant. But we called, and to our surprise found ourselves among friends—friends that were interested in us and in our daily lives. Its doors were opened to us at any and all times, with a sympathizing friend always ready to listen to us, encourage, and help us amidst the trials and discouragements that come to all of us some time or other. Very soon we began to wonder how we ever managed to exist without the Commons. Now, through its instrumentality we do know and speak with our neighbors as our Woman's Club can testify. And I know that I but voice the thought of my sisters in the various clubs when I say how much we appreciate the privilege of coming together here once a week, and how much we enjoy our meetings, both business and social. I am sure every one of you will join with me in asking God to bless the Commons and its workers, and give them long life and prosperity."

After presenting the lemonade bowl and cups, as the birthday

gift of the clubs to the house, she added, "We hope you will not think us selfish in choosing the gift we have. It is true, we hope to partake many times of its contents; but always *with* you, and with many others yet to join us." **"With You and with Many."**

No better expression of the aim and spirit of the Settlement movement has come to us than in these sincere words of our good friend and neighbor, from whose pencil and crumpled sheet of paper we have copied them. The motive of our whole movement lies in those last few words, *"with* you and *with* many."

Spirit of the House.

The interior life of the settlement furnishes not the least of its problems. Indeed, what the settlement has to contribute to the neighborhood or community life, or whether it has any contribution to make at all, is very largely determined by the way in which it solves the problems of its own life. For its influence upon the people outside its walls can be no deeper or more real than the relationship of the people living under its own roof.

These problems begin with the relation between the authoritative or contributory constituency and the household of resident workers. Liberty for spontaneous development and activity is the charm of settlement service, if it be not the secret of its power. Any exercise of authority or surveillance beyond what is absolutely essential to the corporate life and co-operative work of the household, robs it of its distinctive spirit and strength. Non-resident control of the residents' household life and neighborhood work, is, to say the least, more often a disastrous failure than a conspicuous success. Those with whom the ultimate responsibility rests can fulfil it in no better way than to trust the head worker and residents as long as the work can be satisfactorily committed to their care, or to supersede them with others to whom the free control of the house and its work may be entrusted. This family freedom and household independence has created the home atmosphere at Chicago Commons and has generated any power for good which has been exerted here over the lives of us residents or our neighbors.

The adjustment of the residents to each other and their work must be a natural growth from within. If at all promoted from without it must be by an art which ingeniously conceals the art. Time and patience, with self and others, are required to find and fit one's self into one's own niche. While the process

may be ameliorated by the amenities of courtesy and sympathy, it can rarely be hastened, and may never be safely averted nor avoided.

Sacrament of the Daily Meal.

To grow together in the home life of the settlement, the conditions of fellowship must exist. One of these is that the number of new residents must not be disproportionate to the more permanent group. Upon the permanency and strength of the nucleus who remain at the center for years depends both the efficacy of the neighborhood work and the homelikeness of the household life. An atmosphere of fellowship and ideality must exert its pressure unconsciously upon all, if the tone of inner relationship and the standard of outer service is to be maintained. This cannot be made, it must simply be. To be, it must find self expression, and some medium of interchange. It may not even thus be foisted upon any, but it must be fostered in all.

This household fellowship—the having and sharing something in common—requires social occasions for its expression and growth. There are two such. One is the sacrament of the daily meal. At least once each day, generally at the evening meal, the whole household gathers in the joyous sanctity of friendliest fellowship. The privileges of guestship are extended by the whole group or by individual residents to friends in or beyond the neighborhood, to non-resident workers, and to those who come to render occasional service. There is no better way than this of deepening interest in the settlement, of forming real personal attachments and of exemplifying social democracy.

Vesper Hour.

The other occasion in which the fellowship of the settlement household finds fitting expression, is the vesper hour.

Our household group of from twenty to twenty-five residents, associates and guests, always representing varied religious predilections, differing antecedents and outlook upon life, one-third of them being in residence several years, and two-thirds from nine months to a year or so, has always felt the necessity of some common point of contact where we could all exert and yield to the uplift of our common purpose. The half hour immediately after the evening meal proves to be the only time when we can all be together. So we naturally linger in the resident's parlor before going to our evening classes or clubs or other work.

Neighbors, non-resident workers, members of every club occasionally drop in. Someone plays a few moments on piano or violin. A hymn or song is sung. Another, usually the warden, though often one of the residents, sometimes a guest, reads or says something briefly that lifts us up and welds us together. Variety and interest are gained by devoting one or two occasions each week to some specific purpose. One evening there may be musical vespers. On another we may exchange items of interest from the most socially significant news of the week, or from current literature and new books, or from the best things gleaned at some gathering which we have been privileged to share. Still another such opportunity has proven to be not too brief for reading a specially important volume through, a few pages at a time. A simple prayer is usually said or sung. Once more we sing what is spontaneously suggested by one or another. The informal interview merges or shades off into conversation, and one by one we slip away or are called out to our appointments, carrying with us into our work and life the vesper glow and inspiration.

Settlement Residence.

Applicants for residence whose references are satisfactory are informally admitted to the settlement household as associates by the warden with the tacit consent of the residents whose vote subsequently determines the permanency of their relationship. Guests are received for brief periods. But those desiring to enter residence are expected to apply for not less than one year, excepting the incumbents of university fellowships, and others who may be accepted for definite periods and work.

The residents are left as free for individual initiative and independent work as is consistent with the corporate life of the household and its co-operative effort. A residents' meeting for fellowship in the life of the house and efficiency in the work of the neighborhood is held each week. To an executive committee of five members elected by the residents in the spring and fall, together with the warden, is committed the general oversight of the settlement. A house committee of three members is chosen to administer household interests. A residents' club, independently provides for and manages the expenditures for the settlement table. The cost of living at present is five dollars a week for each person.

There have been 125 persons residing at the settlement for periods varying from ten years to one summer, of whom the following are at present in residence:

Present List of Residents.

RESIDENTS.

Louise L. Bock, Isabella T. Bond, Charles L. Burt, Henry F. Burt, Florence A. Fensham, Mary G. Field, Edgar B. Gordon, Mrs. Edna S. Gordon, Mabel A. Hawkins, Mary W. Price, Graham Taylor, Mrs. Leah D. Taylor, Helen D. Taylor, Graham Romeyn Taylor, Lea D. Taylor, Katharine Taylor.

ASSOCIATES.

Rudolph Stoess, Harry Mock, Theodore Nordhaus, Charles T. Hallinan, Kathryn Rockey, Enid George.

COLLEGE SETTLEMENT FELLOWS.

Clara S. More, College Settlements Association; Anne Huber, University of Michigan.

IN CHARGE OF DEPARTMENTS.

Musical, Mr. Gordon; *Domestic Science,* Miss Bond; *Boys' Clubs, Camp and Probation Officer,* Mr. Burt; *Girls' Clubs,* Miss Field; *Manual Training,* Mr. Nordhaus; *Gymnasium,* Mr. Chas. Burt; *Kindergarten,* Miss Bock; *Training School,* Mrs. Bertha Hofer Hegner.

Budget for 1905.

As this pamphlet is necessarily published before the close of the fiscal year, to furnish the basis of the appeal for next year's support, it cannot include the treasurer's report, which is submitted to the trustees and donors in January.

A deficiency of $2,021.35 was carried over from last year, due in large part to the decrease in income during the six months' absence of the warden, despite the forethought to anticipate and prevent this contingency.

This arrearage was partially offset by the increase of over $600 in the neighborhood co-operation which, through club and class fees and special gifts of equipment, approximates $1,900.

The receipts of the last quarter of the year give fair promise of closing the current expense account without deficit.

The estimates of expenses for 1905 are based upon the average annual expenditures incurred in the work at the new building, from which they vary slightly.

MAINTENANCE OF BUILDING.

Average for: Gas for light and cooking, $1,145; coal, $794; electrical service, $227; repair and permanent equipment, $900; janitor, engineer and elevator service; $1,589; fire insurance, $200; telephone, $129; interest on building debt, $550.

Estimate of total..... $ 5,500 00

MATERIAL EQUIPMENT AND SERVICE.

Average for: Cooking school, $300; day nursery, $900; classes, clubs and occasional groups, $655.

Estimate of total..... 1,900 00

OUTING ACCOUNT.

Average for: Rent, equipment and director of playground, $350; camp, $375; vacation kindergarten,

Estimate of total..... 800 00

OFFICE EXPENSES.

Average for stationery, postage and printing..... 400 00

SALARIES.

Average for seven heads of departments..... 4,250 00

Estimated total expense for 1905..... $12,850 00

Matheon Club subscription to day nursery... $ 400

Estimated cash receipts from clubs and classes. 1,800 2,200 00

Balance to be provided by subscription..... $10,650 00

Balance Due on Building.

Balance due Dec. 1, 1904, on building and adjoining lot valued with equipment at $72,000:

Note of hand	$ 2,000 00
Street paving assessment	682 45
Note of hand	5,000 00
Balance due to secure adjoining lot	1,500 00
	$ 9,182 45
Subscriptions conditioned on paym't of whole am't	1,200 00
Balance to be raised	$ 7,982 45

GRAHAM TAYLOR,
Treasurer.

Form of Bequest.

I give and bequeath to the Trustees of the Chicago Commons Association, Incorporated, the sum of $ to be devoted to the purposes of the Association as stated in the articles of its incorporation.

Some New Needs.

Two fan motors for ventilating auditorium.

Printing press for settlement announcements.

An electrical stereopticon.

Pipe organ for auditorium.

Flagstaff and flags; American, Norwegian, German, Polish, Italian and Irish.

Neighborhood clock in front of building.

Camp ground and cottage.

Completion of building by erection of annex for men's club house.

Legal Incorporation

"Trustees of the Chicago Commons Association, Incorporated" is the legal title of the body of eleven persons in whom is vested the right to receive and hold in trust the property of the settlement and who are held legally responsible for the conduct of its work in accordance with the purpose for which it was incorporated under the general statute of Illinois providing for corporations "not for profit." In the articles of incorporation the purpose of the association is thus stated: "The object for which it is formed is to provide a center for a higher civic and social life, to initiate and maintain religious, educational and philanthropic enterprises, and to investigate and improve conditions in the industrial districts of Chicago."

Board of Trustees.

Members of the Board of Trustees are elected annually in groups to serve for three years. Those now in service are:

David Fales, Joseph Henry George, Jane Addams and Susan and Susan M. Wood. (1907)

Frank H. McCulloch, Mrs. Otto H. Matz, Edward L. Ryerson, and Graham Taylor. (1906)

Edwin Burritt Smith, Alexander B. Scully, and Frederick F. Peabody. (1905)

President and Treasurer, Graham Taylor.

Assistant Treasurer, Susan M. Wood.

Secretary, Frank H. McCulloch.

The Commons

A MONTHLY MAGAZINE

GRAHAM TAYLOR, Editor

For

INDUSTRIAL JUSTICE
EFFICIENT PHILANTHROPY
EDUCATIONAL FREEDOM and the
PEOPLE'S CONTROL OF PUBLIC UTILITIES

A SOCIAL SETTLEMENT PERIODICAL for nine years, THE COMMONS still looks at life and labor from the social settlement point of view. Its broadened scope and enlarged form enables THE COMMONS to devote more space and larger attention than ever to social settlement interests. Every page contains information that is invaluable to social settlement workers and all who are earnestly studying social conditions and forces. But especial attention is called to a notable series of articles,

A FEATURE FOR 1905

"Types of Settlements in Print and Pictures"

Aims, methods, practical workings, and distinctive phases of settlement work, in this country and abroad, will be discussed by head residents and others, and accompanied by numerous illustrations.

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The Commons

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